SUBMISSION TO GOD
GLORY TO MAN

Maulana Syed Jalaluddin Omari

Translated by
Prof. U. Muhammad Iqbal

CONTENTS

i)	**Foreword**	7
Submission to God, Glory to Man		9
1.	Man's Conduct in the Present Day	10
2.	Allah's Writ runs throughout the universe	12
3.	Revolt against Nature	13
4.	Submission and Slavery - Man's Inherent Quality	14
5.	Different Versions of Slavery	15
6.	Slavery to Objects of Nature	15
7.	Slavery to Priesthood	17
8.	Political Slavery	19
9.	Slavery to Community, Race and Nation	23
10.	Slavery to Self	24
11.	Matter Rules the Roost	29
12.	The Universe Refutes	30
13.	The Universe under God's Rule	31
14.	Man is at once Free and Fettered	32
15.	The True Status of Man	34
16.	The Verdict of Rationality	37

17. The Lesson of History 38
18. Total Conformity to Allah's Religion 39
19. Keep the Seducer (Taghut) off 41
20. What is Taghut? 44

بسم الله الرحمن الرحيم

In the Name of Allah, the Most Merciful, the Most Beneficent

Foreword

An article of mine, "Ibne Adam Ki Miraj", was published in the July 1966 issue of Zindagi, Rampur. There was another article, "Khuda ki Ghulami". It was published in the September, 1972 issue of the same Urdu monthly. Man has always wrestled with the question of his place in this vast universe. All issues pertaining to human predicament converge on the resolution of the said question. In the two articles cited above, an attempt has been made to elucidate the status of man in relation to the universe. This elucidation is based on the holy Qur'an. A survey of human thought, past and present, has been included in an indirect manner. The approach is neither logical nor philosophical; it is more or less persuasive and affective. The proofs offered by the Qur'an have been included in this approach. Every now and then it occurred to me that these articles should be published as a booklet. Some friends who had read them made a suggestion to that effect. After a lapse of time, the suggestion has assumed a concrete shape.

May Allah recompense brother, Dr. Raziul Islam

Nadwi, who, on my request, combined the two articles mentioned above, as a well-knit, seamless discourse with sub-headings. I have touched his work by changing a word here and a word there and omitting a passage here and adding a passage there. It is earnestly hoped that this booklet will facilitate the understanding of the missionary aspect of Islam. May Allah bring wide acclaim to this booklet and may many readers derive maximum benefit from it.

This booklet was published years ago. Now it is being published after a little revision in an improved form. I am happy that Hindi, Telugu and Marathi versions of this booklet are available. Now, Prof. U. Muhammad Iqbal has kindly rendered it into English. I am very grateful to him. I pray that its usefulness should be further enhanced, and these endeavours should be approved.

Syed Jalaluddin Omari
February 2012

Submission to God, Glory to Man

Man is God's servant. However he is born free. Allah wants that man should voluntarily embrace servility to Him. It is the irony of fate that freedom, gifted by God, has emboldened man to raise the standard of revolt against Him. Though man has only one Deity in this universe, he prefers to have innumerable objects of worship.

Sometimes man worships and serves God. Sometimes he worships God but does not serve Him and sometimes he does not worship God but he serves Him. Islam came to make it clear, to one and all, that worship is exclusively meant for Allah and that one should serve and obey Him only: this is the implication of the doctrine that man is a servant of God's; this brings to perfection the concept of worship and servility.

It is indeed true that Allah is the King of all of us and all of us are His subjects. These two statements are infinitely true. We were His subjects before we were born; we are His subjects as long as we live; and after our departure from this world, we will ever remain His subjects. He has been ruling over us all the time and He

will rule over us for ever. So it goes without saying that we have no right to live a life of unbridled freedom and self-assertion and we cannot put the yoke of others on our necks ignoring Allah.

1. Man's conduct in the present day:

This exclusive attitude of worship and service to God is repulsive to modern man and he rejects it at any cost. The consequence of this rejection is that there is a full-blown rebellion against God in all places. Nowhere does God's will seem to be fulfilled. Is it not completely atrocious and unjustified for man to rebel against God in God's kingdom? Still man commits this atrocity persistently! The right pattern of behaviour for man is to serve God but it is this pattern that is most unpleasant to him. In spite of being a servant and slave of God, he is by no means disposed towards the worship of and service to God. Man neither is nor can be God, but he is obsessed with the idea of becoming God. He is of the opinion that he is the master of the universe and, if he is not, he ought to be one. He is so engrossed in his struggle as though he is the captain of his fate. The issues that man discusses with other human beings, the hobbies which interest him, the objectives which motivate him to action make it self-evident that he is no longer in the thrall of God and that he will not rest content until he occupies the seat of God. When he gets up in the morning, he does so with

the determination that he will not acknowledge any God before whom he is accountable for the deeds that he will perform until the sun sets. Then he goes to bed with tremendous complacency as though what he did throughout the day was completely above board and beyond blame. It never ever occurs to him that his whole life is in God's grip and he could be seized and made to appear in God's durbar and then how he would present his self-defence. Man is glad that his feet are not fettered (to denote his slavery) even though God holds him under His control every moment of his life. He is actually helpless and extremely weak; he does not have the gumption to throw down gauntlet to the Owner of the earth and heaven. Has he overlooked the fact that no one can rebel against God and ever succeed and the fact that he who dared to confront God came a cropper?

اَفَاَمِنَ اَهْلُ الْقُرٰٓى اَنْ يَّاْتِيَهُمْ بَاْسُنَا بَيَاتًا وَّ هُمْ نَآئِمُوْنَ ﴿۹۷﴾ اَوَ اَمِنَ اَهْلُ الْقُرٰٓى اَنْ يَّاْتِيَهُمْ بَاْسُنَا ضُحًى وَّ هُمْ يَلْعَبُوْنَ ﴿۹۸﴾ اَفَاَمِنُوْا مَكْرَ اللّٰهِ ۚ فَلَا يَاْمَنُ مَكْرَ اللّٰهِ اِلَّا الْقَوْمُ الْخٰسِرُوْنَ ﴿۹۹﴾ (الاعراف)

Do the people of those towns feel secure that our punishment will not come upon them at night while they are asleep? Do the people of those towns feel secure our punishment will not come upon them by day while they are at play? Do they feel secure against Allah's design? None can feel secure against Allah's design except the utter losers. (7:97-99).

2. Allah's Writ runs throughout the length and breadth of the Universe

Man has come out in the open against that God to whose command each and every object of the universe submits. He works in direct contravention of the will of that God against whose will no leaf flutters. In fear of God mountains remain transfixed but human bosom is devoid of that fear. A gesture from God calms the tumult of the sea and silences the sweep of the wind through the woods but man goes about defying His commandments. What astounding audacity is this that man does not want to slave for that God who rules over the earth and the sky! O Ignorant Man! How can you flee from God when your entire identity is tied to the rules ordained by Him? You rebel against God when your very shadow is not even ready to cooperate with you in this rebellion. Whether you approve of it or not, your shadow remains prostrated before God and proves how wrong your rebellious behaviour is. Alas! you remain unaware of it.

وَ لِلّٰهِ يَسْجُدُ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَّكَرْهًا وَّظِلٰلُهُمْ بِالْغُدُوِّ وَ الْاٰصَالِ ۝ (الرعد)

All that is in the heavens and the earth prostrates itself, whether willingly or by force, before Allah; and so do their shadows in the morning and in the evening.
(13:15)

God's sovereignty is being proclaimed on all sides. From every quarter and every direction of the universe a

voice beckons man to renounce his freedom and to enter the fold of enslavement to God because the universe is not his but God's. Man enjoys no proprietary rights over any thing in the universe. He is not the owner of the air that he breathes, of the morsel of food that he gulps, of the drop of water with which he extinguishes his thirst. It is God who has created every thing and owns it. To be fair, it is God's will that should be carried out in God's universe. Man has no right to exploit the universe according to his whim and fancy and still he utilises the assets of the universe in such a manner as though he were the rightful owner of the universe and God isn't.

3. Revolt against Nature:

What surrounds man is fully engaged in submitting to God but man, rebellious as he is, is in conflict with his surroundings. Birds in flight, reptiles, plants and flowers, seas and mountains, the sun and the moon, air and water - all things are at their posts, rendering service to God. There is no place in the universe where Allah's will is neglected, and man can breathe unobtrusively. If he does not propose to submit to God, then he has to quit this universe and seek a place where he can be free from God's rule.

It is unfortunate that man forgets that the whole universe is under the control of God's authority and power, and nowhere is His authority flouted. Rebellious

behaviour is not in sync with the nature of this universe. Therefore, when man disobeys God, every object here treats him is an offender and a pervert and reserves scorn and contempt for him and does not fondle him. Instead he is tolerated and served because it is God's order to the elements that they should assist him in matters, both good and evil, up to a particular point in time. When a rebel comes to a tragic end as a result of his rebellion, the elements rejoice as they have experienced a good riddance.

فَمَا بَكَتْ عَلَيْهِمُ السَّمَآءُ وَ الْاَرْضُ وَ مَا كَانُوْا مُنْظَرِيْنَ۝ (الدخان)

"Then neither the sky shed tears over them nor the earth. They were granted no respite." (44:29)

4. Submission and slavery - Man's inherent quality:

It is an integral part of human nature to worship and serve God. In spite of his intense longing to be autonoumous, man can never achieve unqualified autonomy. He is destined to be a slave. The question that remains is only this: who should he serve and who he shouldn't? The only rational answer, which is in keeping with his status in the universe, is that he is God's servant and slave and of none else. Therefore, the fetters which betoken slavery to others should be rent asunder and slavery to one God only should be reinforced. However, the truth remains and it is a most painful truth that man has taken upon himself innumerable yokes of slavery and

has forgotten God for whose service only he has been brought into existence and beside whose service it is absolutely impermissible for him to serve others.

5. Different Versions of Slavery:

When man turns away from slavery to God, he bows his head to either other creations of God or other human beings like himself or (if he frees himself from such eventualities) evil promptings of self. These versions of slavery are extremely wrong and have nothing but ruinous consequences for himself.

6. Slavery to Objects of Nature:

After throwing aside God's yoke from his neck, he deified the manifestations of God's power and wisdom and started worshipping many animate and inanimate objects. He prostrated himself before any object that appeared to him as a treasure house of might and power. The earth, the sky, the sun, the moon, the stars, the planets, trees, mountains, rivers and oceans - has he not treated them as objects of worship and surrender? Has he not bowed to them? Whether he bows before God or not, is it not a fact that everything in this world subordinates itself to man and allows him to harness and exploit it? Man has abandoned his rightful place in this universe and except him all other objects have clung to their original positions as they continue to serve God. It is not within

the powers of man to change his own status. The object, which he looks upon as his God and whom he proposes to worship, screams: I am but a slave of God. Do not elevate me to His place. You do injustice to yourself and to me by such an act of elevation. Neither I am God nor are you my slave. The right to be God belongs to Him who is the King of the universe.

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمٰوٰتِ وَ الْأَرْضِ وَ يَعْلَمُ مَا تُخْفُونَ وَ مَا تُعْلِنُونَ ۝ اَللّٰهُ لَآ إِلٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ۝ (النمل)

"That they would prostrate themselves before Allah who brings to light all that is hidden in the heavens and the earth and knows all that you conceal and all that you reveal. Allah - none is worthy of worship save Him; He is the Lord of the Mighty Throne." (27:25,26)

It may be claimed that modern man does not worship Nature and its objects and so this criticism is irrelevant. But such a claim is not completely true. The world is not completely free from Nature-worship. In the past he was guilty of this aberration and now also he is not totally guiltless. Islam rescued him from this pit of shame and humiliation and told him: You are at the top in the hierarchy of creation. Only God deserves your worship and service because He has created everything and He holds in His hands the reins of power over the earth and the sky. It is your privilege to submit to Him only. You will do harm to yourself, if you refuse to worship and serve Him only, under the influence of irrational

prejudice, community's traditions, obstinacy and unyielding nature. Day in, day out, in all the four directions and in every corner of the universe, choirs of angels extol the glory and holiness of God and offer Him praise and express their gratitude to Him. By worshipping Him, you will join the host of angels. To worship what God has created is to compromise your greatness and to degrade your human status.

وَ مِنْ اٰيٰتِهِ الَّيْلُ وَ النَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ؕ لَا تَسْجُدُوْا لِلشَّمْسِ وَلَا لِلْقَمَرِ
وَ اسْجُدُوْا لِلّٰهِ الَّذِیْ خَلَقَهُنَّ اِنْ كُنْتُمْ اِیَّاهُ تَعْبُدُوْنَ۝ فَاِنِ اسْتَكْبَرُوْا
فَالَّذِیْنَ عِنْدَ رَبِّكَ یُسَبِّحُوْنَ لَهٗ بِالَّیْلِ وَالنَّهَارِ وَ هُمْ لَا یَسْـَٔمُوْنَ۝ (حٰمٓ السجدة)

"And of His signs are the night and the day, and the sun and the moon. Do not prostrate yourselves before the sun, nor before the moon, but prostrate yourselves before Allah who created them, if it is Him that you worship and serve. But if they wax proud (and persist in their attitude, it does not matter, for) the angels near - stationed to your Lord glorify Him night and day and never grow weary." *(41:37,38)*

O Man! you are more distinguished than every other species. Who can comprehend your greatness? By recognising creation as the creator, you tarnish your own greatness, and you disgrace and degrade yourself. Don't you realise you are far superior to and exalted above many of His creatures. (vide 17:70)

7. Slavery to the Priesthood:

History has recorded how man elevated some men

like him to the status of the Deity and rendered obeisance to them in manifold ways. Sometimes some of these people presented themselves before him as astrologers, priests, purohits and conductors of religious rituals. Man surrendered himself to them as though their claim was not subject to vetting and verification. They claimed to be spokesmen of innumerable gods and goddesses found in all parts of the earth and the sky and man felt no need to investigate the authenticity of their claims and recognised their claims most respectfully. He sought from them guidance in his crises, guidelines to please his gods and goddesses, and etiquette of offering worship, of making votive offerings and of making sacrifices. He asked them to reveal his past and future and to teach him the secrets of success and failure. Whatever they said, he accepted as the gospel truth; whatever they ordered, he treated as the order of the gods; whatever they prohibited, he thought, was an act of prohibition from his gods. He accepted unquestioningly whatever superstition and myth they taught. Whatever restrictions they put on him, he gladly fettered himself with them. He gave them full right to make use of his life and property as they wished even though such a right should have been given only to God. The holy Qur'an forewarned him against the consequences of such a blind behaviour, informed him that these pseudo-guides were leading him astray, and cautioned him that if he did not emancipate himself from

them and did not turn towards service to God after throwing away their yoke, the day was not far away when he would unavoidably confront grave consequences, and he would regret and regret considerably and would be only too eager to vent his anger upon those jinns and men who misguided him by trampling them down. But then his anger would be bootless and he will have to bear punishment.

وَ قَالَ الَّذِيْنَ كَفَرُوْا رَبَّنَآ اَرِنَا الَّذَيْنِ اَضَلّٰنَا مِنَ الْجِنِّ وَالْاِنْسِ نَجْعَلْهُمَا تَحْتَ اَقْدَامِنَا لِيَكُوْنَا مِنَ الْاَسْفَلِيْنَ ﴿۲۹﴾ (حٰمٓ السجدة)

"There the unbelievers will say: Our Lord, show us those that led us astray, both jinn and humans, and we will crush them under our feet so that they are utterly degraded." *(41:29)*

8. Political Slavery:

The phenomenon of human enslavement to man is witnessed not only in the field of religion but also in that of politics. Several Pharaohs have appeared in history who claimed to be God on assuming the reins of power and securing the treasures of affluence and who came to the conclusion that others were meant to be their subjects and slaves. Their false claim was subscribed to by people who became slaves and who pampered them by gratifying their ambition to become gods. However, as a consequence, they gained in this world and in the next nothing but perdition.

فَاتَّبَعُوْٓا اَمْرَ فِرْعَوْنَ ۚ وَ مَآ اَمْرُ فِرْعَوْنَ بِرَشِيْدٍ ۝ يَقْدُمُ قَوْمَهٗ يَوْمَ الْقِيٰمَةِ فَاَوْرَدَهُمُ النَّارَ ۭ وَبِئْسَ الْوِرْدُ الْمَوْرُوْدُ ۝ وَ اُتْبِعُوْا فِيْ هٰذِهٖ لَعْنَةً وَّ يَوْمَ الْقِيٰمَةِ ۭ بِئْسَ الرِّفْدُ الْمَرْفُوْدُ ۝ (هود)

"They obeyed the command of Pharaoh even though Pharaoh's command was not rightly-directed. He shall stand at the head of his people on the Day of Resurrection, and will bring them down to the Fire. What a wretched destination to be led to! They were pursued by a curse in this world and so will they be on the Day of Resurrection. What an evil reward will they receive!" (11:97-99)

There has been no dearth of those human beings who did not consider Pharaoh God and who on occasions felt his rule to be oppressive and yet who obeyed him with the same fervour with which God is obeyed, and who looked upon every fiat of his as something that ought to be obeyed, and who strained every nerve to please and appease him. It is indeed a fact, though few realize it, that every system of political power, except that of God, exploits man and exploits him ruthlessly. After turning away from service to God, man takes someone else as an object of authority, fit to be obeyed, and that object of authority takes advantage of his obedience for self-aggrandisement. Man gains nothing for himself through his own strength and abilities but the object of authority benefits immensely from them. Whether he will be seized of this truth in this world or not, we don't know

but the fact remains that when the process of breathing ceases and when the Day of Reckoning of all deeds dawns, he will come to know that he is empty-handed and that he will not get any reward for his life-long slavery.

يَوْمَ تُقَلَّبُ وُجُوْهُهُمْ فِي النَّارِ يَقُوْلُوْنَ يٰلَيْتَنَآ اَطَعْنَا اللّٰهَ وَاَطَعْنَا الرَّسُوْلَا ۝٦٦
وَقَالُوْا رَبَّنَآ اِنَّآ اَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَاَضَلُّوْنَا السَّبِيْلَا ۝٦٧ رَبَّنَآ اٰتِهِمْ
ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيْرًا ۝٦٨ (الاحزاب)

"On that Day when their faces shall be turned around in the Fire they will say: "Would that we had obeyed Allah and obeyed the Messenger." They will say: "Our Lord, we obeyed our chiefs and our great ones, and they turned us away from the Right Way. Our Lord, mete out to them a double chastisement and lay upon them a mighty curse." *(33:66-68)*

Of course, history has examples of people who, on assuming the reins of power and enjoying pomp and splendour, did not claim to be God and even believed in Him, but treated others as though they had absolute power and unqualified ownership and, as a consequence of this perception, they thought that there would be no one to question them about their methods of torture and tyranny. Their cruelty towards them was much worse than the cruelty used against animals. Life, property, honour of the subjects were trampled down. God's earth was covered with anarchy and sedition, even though God had ordained:

كُلُوْا وَاشْرَبُوْا مِنْ رِّزْقِ اللّٰهِ وَ لَا تَعْثَوْا فِي الْاَرْضِ مُفْسِدِيْنَ ۝ (البقرة)

"Eat and drink of the sustenance provided by Allah, and do not go about acting wickedly on earth, spreading mischief," (2:60)

What is more surprising is that there was no protest against the oppressors. A large part of the population gave recognition to the act of usurpation and willy-nilly put up with their own disgrace and degradation and led their lives as hapless subjects. Many accepted their rule and followed the line of least resistance in order to escape from their vendetta and in the hope of securing some favours and awards. Even those stalwarts, whose extra-ordinary talents and abilities were acknowledged the world over, feeling that it was a privilege to serve the oppressors, lent their might to perpetuate and strengthen the oppression, dictatorship, torture, and cruelty of the rulers. Their fondest longing was to get access to the rulers if they could not become rulers themselves. To fulfil this longing they adopted every possible strategy and implemented every plan which was practicable for them, without reference to ethics and morality. They ignored Allah's instruction which had been reaching them through Allah's particularly good servants.

وَلَا تُطِيْعُوْٓا اَمْرَ الْمُسْرِفِيْنَ ۝ الَّذِيْنَ يُفْسِدُوْنَ فِي الْاَرْضِ وَلَا يُصْلِحُوْنَ ۝ (الشعراء)

"And do not follow the biddings of those that go to excess and spread mischief in the land rather than set things right." (26:151-152)

9. Slavery to community, race and nation

Modern age is characterised by class conflict in which kings, capitalists and the creamy layer of society have been obliged to face revolt. At the same time, the social variables like the community, the race and the nation have become icons of adoration and service to nation and the nation-state has replaced loyalty to the feudal lords. Just as there is no rationale for one man to lord over immunerable people, there is no rationale too for many people to lord over one man. The numerical strength of actors cannot justify an ethically improper act. If it is not so, then every wrong act will be treated as justified in proportion to the strength of the group of actors. The fact of the matter is that slavery to one man is as improper as slavery to a community and a country. There is no proof in favour of both kinds of slavery. Those individuals and communities which aspire to turn man from obedience to God and to use him as a robot for their own pursuits have themselves gone astray and are leading others astray. That is why, the Qur'an instructs:

وَ لَا تَتَّبِعُوْٓا اَهْوَآءَ قَوْمٍ قَدْ ضَلُّوْا مِنْ قَبْلُ وَاَضَلُّوْا كَثِيْرًا وَّ ضَلُّوْا عَنْ سَوَآءِ السَّبِيْلِ۝ (المائدة)

"And do not follow the caprices of the people who strayed before, and caused others to go astray, and strayed far away from the Right Path." *(5:77)*

Alas, man enslaves himself to other human beings very easily after emancipating himself from God when,

actually, his sole aim should be to worship and serve God. It is because God is most highly qualified to be acknowledged by man as his Deity and King and to be offered lifelong service and loyalty. At a gesture from Him, man should be prepared to sacrifice everything of his.

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ هُوَ الْبَاطِلُ ۙ وَاَنَّ اللّٰهَ هُوَ الْعَلِيُّ الْكَبِيْرُ ﴿٦٢﴾ (الحج)

"So shall it be because Allah, He is the Truth, and all whom they invoke instead of Him are false. Allah is Most High, All-Great." *(22:62)*

10. Slavery to Self

To secure emancipation from the most despotic and tyrannical of rulers may be easier than breaking the fetters of slavery to self. Sometimes man rejects slavery to others with scorn and contempt but places himself willingly under the yoke of his own self and desires as though he were to this slavery born. Sometimes he becomes restive at serving others but responds most respectfully to the call of the self and does not ever murmur in protest. Obeying the dictates of the self is so dear to him that it does not occur to him that he should get out of the situation. Instead, the more he submits to his self, the greater is his impression that he is on his way to progress, prosperity, and perfection. However, the fact remains that slavery to self does not allow man to remain

human and makes him a lumpen element in thought, temperament, and action. To the servant of the self as to the animal, nothing is more important than gratifying the physical urges. Beside these urges, he is scarcely aware of the urges of a different nature. What distinguishes him from animals is that the list of his needs will be longer and he has the capacity to fulfil his needs in a better and more refined manner but then the difference stops here and one may not feel any essential difference between them and may even feel similarity between them. An animal is interested in nothing else but survival and safety and rest and comfort and has no higher ideal than the satisfaction of physical and sexual needs. A man obsessed with materialistic needs does not differ in conduct. This obsession is so deep that he does not propose to think of any other topic. He realizes the value of anything only when it has some material benefit and it is extremely difficult for him to appreciate the importance of any thing devoid of material gain. According to him, the yardstick of measuring good or bad is provided by material benefits only. He pursues those paths, with unrestrained enthusiasm, which give him access to those benefits and shuns those paths where no material benefit is expected or where the danger of losing it lurks. It is easy for him to break every restriction and trample upon every regulation for the sake of securing some material benefit, and for its sake he is

prepared to ignore the interests of others and even to harm them. It is, perhaps, the most difficult job to make him abide by any set of rules.

No doubt, material needs of man can be neither denied nor made light of. At the same time, it will not be discreet to play down the importance of spiritual and moral urges. If food, dress, house, sex, items of luxury constitute material needs of man, the hunger of his soul is to realize his Creator and Owner, to bow his head before Him, to worship and serve Him, and to carry out His orders. It will be an enormity if he sets aside these demands of the soul and gives undivided attention to his physical needs because it is a fact that the moral and spiritual needs of man are more important than his physical needs, and by overlooking their importance and by satisfying them partially, he sustains such a huge loss that its proportions cannot even be imagined.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِيْنَ أَعْمَالًا ﴿١٠٣﴾ اَلَّذِيْنَ ضَلَّ سَعْيُهُمْ فِي الْحَيٰوةِ
الدُّنْيَا وَ هُمْ يَحْسَبُوْنَ اَنَّهُمْ يُحْسِنُوْنَ صُنْعًا ﴿١٠٤﴾ أُولٰٓئِكَ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ
رَبِّهِمْ وَ لِقَآئِهٖ فَحَبِطَتْ اَعْمَالُهُمْ فَلَا نُقِيْمُ لَهُمْ يَوْمَ الْقِيٰمَةِ وَزْنًا ﴿١٠٥﴾ ذٰلِكَ
جَزَآؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوْا وَاتَّخَذُوْٓا اٰيٰتِيْ وَ رُسُلِيْ هُزُوًا ﴿١٠٦﴾ (الكهف)

"Ask (O Muhammed), "Shall we tell you who will be greatest losers in respect of their works? It will be those whose effort went astray in the life of the world and who believe nevertheless that they are doing good. Those are the ones who refused to believe in the revelations of their Lord and that they are bound to

meet Him. Hence, all their deeds have come to naught, and we shall assign no weight to them on the Day of Resurrection. Hell is their recompense for disbelieving and their taking My revelations and My Messengers as objects of jest." *(18: 103-106)*

The Qur'an reiteratively draws our attention to the fact that there is another world beyond this world and the quality of joy and sorrow and of comfort and pain of that world is more infinitely effective than what is available of them in this world. Every state of happiness and grief comes to an end sooner than later here but the state of happiness as well as that of grief and calamity is going to be endless there. The Qur'an complains against its denigrators that they take cognisance of this world and of pain and comfort, and of gain and loss that they experience here and remain oblivious of a genuine and eternal world whose advent is as certain as this world is real.

يَعْلَمُوْنَ ظَاهِرًا مِّنَ الْحَيٰوةِ الدُّنْيَا ۖ وَ هُمْ عَنِ الْاٰخِرَةِ هُمْ غٰفِلُوْنَ ۝ (الروم)

"People simply know that outward aspect of the worldly life but are utterly heedless of the Hereafter." *(30:7)*

There is no one, perhaps, all of whose wishes are fulfilled in this world. If the fulfilment of desires becomes the main objective of life, then man will live fondly hoping that not a single desire should remain unfulfilled. When opportunities for fulfilment present

themselves, he endeavours to fulfil each desire by every possible means. Sometimes he does not hesitate to adopt awful and deplorable methods for the purpose. It is difficult for a cultured person even to conceive of them. In the view of the self-serving person, gratification of his instincts is the ultimate destination that he proposes to reach. If some animal passion of his is satiated for a little while, then he regards that satiation as a very great achievement. However, after every such achievement, the prospect that he will ever turn towards God and abide by His commandments becomes less and less. When he gets such successes successively, and an atmosphere of luxury and revelry spreads in all directions, then the truth about his established position as a slave of God and the truth that no other way is suitable for him than the way of service to God fade out of his sight.

(هود) وَ اتَّبَعَ الَّذِيْنَ ظَلَمُوْا مَآ اُتْرِفُوْا فِيْهِ وَ كَانُوْا مُجْرِمِيْنَ۝

"The wrong-doers kept pursuing the ease and comfort which had been conferred on them abundantly."

(11:116)

A man committed to materialism desires that he should be engrossed in luxuries and that he should never get out of them. He is on the lookout for a way of life which continuously caters for the satisfaction of his animal passions without let or hindrance. Enslaved to base desires, he leads a life revolving around them. The Qur'an predicts that such a life will land him in hell.

Heaven is reserved for those people who exercise self-restraint and who lead their lives with this fear that they will have to account for every deed of theirs before God one day.

فَأَمَّا مَنْ طَغَىٰ ﴿٣٧﴾ وَآثَرَ الْحَيَاةَ الدُّنْيَا ﴿٣٨﴾ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ ﴿٣٩﴾ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾ (النازعات)

"Then he who transgressed and preferred the life of this world, most surely his abode shall be hell. But he who feared to stand before his Lord, and restrained himself from evil desires, most surely his abode shall be Paradise." *(79:37-41)*

11. Matter rules the roost:

Matter and its power have so enthralled the human mind that it cannot envisage a supramaterial identity in the present circumstances. It believes that matter has created the universe and has energised it to run, even though when it owes its own existence to God, how can it bring others into existence? When matter does not have the potential to live, how can it grant the gift of life to others? When matter per se is immobile, how can it set others moving? Woe unto man who deifies matter which is devoid of consciousness and life and who sings its praises when he himself is endowed with the wealth of life and consciousness! There is no gainsaying the fact that, bereft of belief in God, man has no means of escaping from the slough of humiliation.

إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِن كُنتُمْ صَادِقِينَ ۝ أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا (الاعراف)

Those whom you invoke other than Allah are creatures like you. So invoke them and see if they answer your call, if what you claim is true. Have they feet on which they can walk? Have they hands with which they can grasp? Have they eyes with which they can see? Have they ears with which they can hear?" (7:194-195)

12. The Universe Refutes:

The most erroneous statement that can be made about the universe is that it is a phenomenon without a purpose and has been in existence without any justification for billions of years. We are obliged to accept such a wrong statement if the universe is a creation of matter. To determine a purpose, the creative agent must be endowed with consciousness and will power. As matter is devoid of such attributes, it cannot entertain a purpose for the creation of the universe. Matter acts involuntarily and any outcome of such an activity can at best be random without any will and cognitive skill. Matter is a power but without a mind of its own and without a sense of identity. How can it become aware of other things? The implication of the theory that matter has created the universe is that there can be no motive behind the act of creation, and that the

universe came into being of its own accord. It is a strange factory which has no aim and is being run aimlessly. As the Qur'an asserts, after rejecting God, man finds the universe inane and purposeless. Without the centrality of God, things fall apart and are deprived of relevance and utility. The source which lends a local habitation and a name to any object has been banished. The Qur'an makes it clear that one who denies God is in reality denying the existence of truth in the universe.

وَمَا خَلَقْنَا السَّمَآءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ۚ ذٰلِكَ ظَنُّ الَّذِيْنَ كَفَرُوْا ۚ
فَوَيْلٌ لِّلَّذِيْنَ كَفَرُوْا مِنَ النَّارِ ۞ (ص)

"We did not create the heaven and earth and all that lies between them in vain. That is the fancy of those who denied (God). So woe to the unbelievers because of the Fire (of Hell)!" *(38:27)*

13. The Universe Under God's Rule:

If one is not prepared to accept the unsound theory that there is no purpose behind the creation of the universe, then one should ask what possible purpose there could be which has kept the universe active. Only one answer is possible for such a question. The answer is that the universe has to serve Him who has created it. What is created has to serve its Creator only. This answer is the Qur'an's answer. In proof thereof, the Qur'an draws our attention to the way that the universe submits to God's commandments. Whatever duty is assigned to any

object, that object discharges it. Every particle of the universe is bound by the laws governing it. There is no occurrence without His concurrence.

وَلَهٗ مَنۡ فِی السَّمٰوٰتِ وَ الۡاَرۡضِ ؕ کُلٌّ لَّهٗ قٰنِتُوۡنَ﴿۲۷﴾ (الروم)

"To Him belong all who are in the heavens and all who are on the earth. All are in obedience to Him." *(30:26)*

When the universe obeys God's orders and is not averse to slaving for Him, the only course open to man is to live as a servant of God. The universe is all humbleness and humility before God; man should fall in line with it. If he is not ready for it, then whatever course he adopts, it will be out of sync with the course of the vast universe and the two roads will diverge.

اَفَغَیۡرَ دِیۡنِ اللّٰهِ یَبۡغُوۡنَ وَلَهٗۤ اَسۡلَمَ مَنۡ فِی السَّمٰوٰتِ وَالۡاَرۡضِ طَوۡعًا وَّ کَرۡهًا وَّاِلَیۡهِ یُرۡجَعُوۡنَ﴿۸۳﴾ (آل عمران)

"Do they now seek a religion other than that prescribed by Allah and this despite all that is in the heavens and the earth is in submission to Him - willingly or unwillingly - and to Him all shall return?" *(3:83)*

14. Man is at once free and fettered:

Human life is characterised by freedom. Man is not bound by any particular system of life. He has the resources to live in contravention of the most desirable system of life. However, this freedom to live according to one's choice is confined to a limited area. Outside this

area, he comes under the control of the laws which are widespread in the universe. His very physical form is made out of the ingredients supplied by the universe. The galactic movements oblige him to pass from the stage of childhood to the stage of youth and from the stage of youth to the stage of old age. His life and death are not independent of the laws governing the universe. This state of affairs provides the guideline that even the limited area of his life wherein he exercises his choice and freedom should come under the rule of that supreme Authority which controls the entire unverse because he is just an infinitesimal part of it. If a part functions at a tangent from its whole, the role of the part is misdirected. If man renounces his autonomy, and is yoked to God, then he will become a fully integrated part of the universe. On the contrary, if he refuses to be a servant of God, he gets alienated from the universe. This alienation will seal his fate because success and survival are destined only for that entity which keeps pace with the universe.

وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ ۚ وَهُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ﴿٨٥﴾ (آل عمران)

"And whoever seeks a way other than this way of submission - Islam - will find that it will not be accepted from him and he will be among the losers in the life to come." *(3:85)*

The area of life in which man is free is being

rendered profane unfortunately through his misdeeds and still he is blissfully unaware. If deformity affects his physical appearance, a pall of death - like gloom falls on him. However, his moral aspect is being perverted and the element of humaneness is being eroded from his life, and yet he is not unduly disturbed. The fact of the matter is that man has abandoned his rightful place and is marching towards a catastrophic end. Rebellion against God has diverted him from his destination and so he is far removed from Truth. He is now a traveller who has lost his way, and before whom nothing but death and perdition loom large. Sin has filled his life with anarchic and chaotic conditions and has deprived him of peace and tranquillity.

15. The True Status of Man:

The most genuine status of man in this universe is that he is a servant of God and so he should not abandon this post. He is nothing else besides. God has granted him freedom to enable him to reach the highest rank and his progress should not be hindered at any level. God has laid down checks and controls for man so that he may use his freedom profitably and be not led astray. Man in his ignorance feels disadvantaged and strangulated at the very thought of these checks and controls when in reality they are the rungs of his ascent. By respecting these checks, human personality emerges and blossoms out in

the same way as a tree does by clinging firmly to the soil. Beautiful traits of man take on a new hue and a new sheen, his morale gets a boost, doors of progress are thrown open, and he takes huge strides towards perfection. God does not propose to use the scheme of checks as a means of penalising man or of involving him in some hardship. But in his ignorance, man looks upon it as nothing less than a punishing schedule.

مَا يُرِيْدُ اللّٰهُ لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ وَّ لٰكِنْ يُّرِيْدُ لِيُطَهِّرَكُمْ وَ لِيُتِمَّ نِعْمَتَهٗ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ۝ (المائدة)

"Allah does not want to lay any hardship upon you; rather He wants to purify you and complete His favours upon you so that you may give thanks." (5:6)

Servility to God ensures success. The greatest privilege for man is to prostrate before God and to live as His servant. Then he becomes dignified and secures greatness and sublimity. To submit to God is to reach the Everest of human life and to rebel against God is to roll down to the depths. Every object has a purpose to fulfil and is busy fulfilling it. The purpose that man has to fulfil is to worship and serve God and if he abandons this purpose, there is no chance for his success. By refusing to worship and serve God, he loses his original position. To be uprooted spells doom.

اَلَمْ تَرَ اَنَّ اللّٰهَ يَسْجُدُ لَهٗ مَنْ فِي السَّمٰوٰتِ وَ مَنْ فِي الْاَرْضِ وَ الشَّمْسُ وَالْقَمَرُ وَالنُّجُوْمُ وَ الْجِبَالُ وَ الشَّجَرُ وَالدَّوَآبُّ وَ كَثِيْرٌ مِّنَ النَّاسِ ؕ وَ كَثِيْرٌ حَقَّ عَلَيْهِ

الْعَذَابُ ۗ وَمَنْ يُّهِنِ اللّٰهُ فَمَا لَهٗ مِنْ مُّكْرِمٍ ۗ اِنَّ اللّٰهَ يَفْعَلُ مَا يَشَآءُ ۩ (الحج)

"Have you not seen that all those who are in the heavens and all those who are on the earth prostrate themselves before Allah; and so do the sun and the moon and the stars and the mountains, and the trees and the beasts, and so do many human beings, and even many of those who are condemned to chastisement? And he whom Allah humiliates none can give honour. Allah does whatever He wills." (22:18)

The rebel against God proposes to decide by himself wherein lie his own profit and loss and what is good for him and what is bad. If he feels that self-pampering is profitable for him, he enslaves himself to his whims and fancies. If he finds it advantageous to dance to the dictates of others, he volunteers to serve them. In both cases he enjoys no right of decision. At the outset he is not free and autonomous. His appearance on earth was not the result of his will power. It was God who decided to create him. What is within and without him belongs to God. The tongue which he uses to speak; the eyes, to see; the ears, to hear; the hands, to hold and to overpower; the legs, to walk-none of them does he own. These have been gifted to him by God. When such is the case, from where does he get the right to claim independence? It can not be and must not be that God, who has created and owns him and favours him with all blessings, should be denied control over him and he should annexe all authority for himself.

16. The Verdict of Rationality:

Rationality demands that only He, who created him and on whose favours he subsists, and on whom he is dependent for the fulfilment of each need of his, should exercise authority over him. It is observed that an individual or institution owns the time of any person for spending money on him and for providing him food and drink and demands exclusive obedience and denies him the right to do whatever he likes. Such a demand cannot be dismissed as something unjustified and highly exacting; instead, it is considered the prerogative of the sponsoring individual or institution. If an employee defies the orders of his master and claims freedom and autonomy, such arrogance does not find favour with anyone.

When the right conduct for a hired employee is to accept and carry out the orders of his employer and any other conduct has no justification, then consider how man can defend his defiance of God, who has ministered to all his genuine needs and has made him capable of moving freely on the earth according to his will and pleasure. Man does not own his self and so he cannot appropriate the assets lent to him. If he enslaves himself to any human being or his own base desires instead of God, then he is guilty of such an abominable crime that no court of justice will pardon him. When this crime is rampant everywhere, who will render justice?

وَاٰتٰىكُمْ مِّنْ كُلِّ مَا سَاَلْتُمُوْهُ ؕ وَ اِنْ تَعُدُّوْا نِعْمَتَ اللّٰهِ لَا تُحْصُوْهَا ؕ اِنَّ
الْاِنْسَانَ لَظَلُوْمٌ كَفَّارٌ ﴿۳۴﴾ (ابراہیم)

"And He gave you all that you asked Him for. Were you to count the favours of God you shall never be able to encompass them. Verily man is highly unjust, exceedingly ungrateful." (14:34)

17. The Lesson of History

As this crime is being perpetrated on such a vast and large scale, it has become a global phenomenon and consequently it is no longer recognised as a crime. Instead, man seems to congratulate himself on this crime and treats it as the highest point in the graph of his achievements. History is a witness to the fact that the way man has chosen to pursue has invariably led to total annihilation but he remains stubbornly impervious to this lesson of history. The holy Qur'an gives example after example to drive home the fact that the peoples who refused to obey God and followed the lead given by the rebels against God were liquidated and they will become eligible for a still greater punishment in the hereafter. What the nation of Aad did is just such an example.

وَ تِلْكَ عَادٌ ۗ جَحَدُوْا بِاٰيٰتِ رَبِّهِمْ وَ عَصَوْا رُسُلَهٗ وَاتَّبَعُوْۤا اَمْرَ كُلِّ جَبَّارٍ
عَنِيْدٍ ﴿۵۹﴾ وَ اُتْبِعُوْا فِيْ هٰذِهِ الدُّنْيَا لَعْنَةً وَّ يَوْمَ الْقِيٰمَةِ ؕ اَلَاۤ اِنَّ عَادًا كَفَرُوْا
رَبَّهُمْ ؕ اَلَا بُعْدًا لِّعَادٍ قَوْمِ هُوْدٍ ﴿۶۰﴾ (ہود)

"Such were 'Ad. They repudiated the Signs of their Lord, disobeying His Messengers, and followed the

bidding of every tyrannical enemy of the Truth. They were pursued by a curse in this world, and so will they be on the Day of Judgment. 'Ad disbelieved in the Lord. Lo, ruined are 'Ad, the people of Hud."(11:59,60)

18. Total Conformity to Allah's Religion:

To be a subject and slave of Allah is the most appropriate position allotted to man. He has an obligation to obey Allah's orders in every matter. He abrogates his position when he submits to someone other than God and he strikes out on his own in a totally wrong direction. The Qur'an reminds him of his genuine position.

اِتَّبِعُوْا مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ وَ لَا تَتَّبِعُوْا مِنْ دُوْنِهٖٓ اَوْلِيَآءَ ؕ قَلِيْلًا مَّا تَذَكَّرُوْنَ ۝ (الاعراف)

"Follow what has been revealed to you from Your Lord and follow no masters other than Him. Little are you admonished." (7:3)

Man has managed to discover too many ways of living and to adopt them when, in reality, the way of life revealed by Allah is the true way of life (Deen). Allah alone is the Master and Patron of man in the true sense of the terms. Therefore, it is not proper for him to follow the ways of life promulgated by the patrons he has chosen and set up except the one revealed by Allah.

Man has no right whatever to select some instructions for obedience and reject other instructions as unnecessary and impractical from the Religion of Truth.

Every commandment of Allah should be complied with."Whatever has been sent down" should be obeyed in the same way as has been prescribed. The Qur'an has elucidated this matter as follows:

اِتَّبِعْ مَآ اُوْحِيَ اِلَيْكَ مِنْ رَّبِّكَ ۚ لَآ اِلٰهَ اِلَّا هُوَ ۚ وَاَعْرِضْ عَنِ الْمُشْرِكِيْنَ ﴿١٠٦﴾ (الانعام)

"Follow the revelation, which has come to you from your Lord, other than Whom there is no God, and turn away from those who associate others with Allah in His Divinity." *(6:106)*

This verse demands that the whole religion, revealed by Allah, should be followed. The reason for this demand is that He is the only Deity and so His orders alone should be obeyed. No one else is worthy of worship and service and worshipping others is devoid of justification.

This religion of Allah's contains humongous inclusiveness and encompasses the whole life. Its guidance is not confined to a certain section but extends to all vicissitudes. Its lofty precepts have kept truth and falsehood, and right and wrong in water-tight compartments. It has a well-defined perspective of its own and in its light it solves numerous problems of life which man comes up against.

مَا كَانَ حَدِيْثًا يُّفْتَرٰى وَلٰكِنْ تَصْدِيْقَ الَّذِيْ بَيْنَ يَدَيْهِ وَتَفْصِيْلَ كُلِّ شَيْءٍ وَّهُدًى وَّرَحْمَةً لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿١١١﴾ (يوسف)

"What is narrated in the Qur'an is no fabrication; it is rather confirmation of the Books that preceded it, and

a detailed exposition of everything, and a guidance and mercy for people of faith." (12:111)

In another context, it has been stated that the Book that Allah has revealed contains a clear and detailed source of guidance, a resolution of every dispute and a settlement of every controversy. Then why should one go a-begging for guidance from others, ignoring the Book?

أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا (الانعام)

"Shall I look upon anyone apart from Allah for judgement when it is He Who has revealed to you the Book in detail?" (6:114)

19. Keep the Seducer (Taghoot) off

Islam is dead set against the concept that the rituals of worship should be dedicated to Allah but in all personal and social matters, guidance should be sought from other sources, and whatever instructions are received from them should be followed with the same fervour with which God's instructions are followed. In Islam's view, Allah's authority should not remain confined to a particular area of life because His authority is total and absolute. It serves no purpose if man obeys Allah in a few matters; he has to spend his whole life as one who has surrendered wholly to God. Whether it be ethics or law, politics or economics, education or culture and civilization, in every walk of life, the straight and true way remains one- submission to Allah's orders. If

man goes against the instructions of God in any field of activity, it will be an aberration, a violation of protocol, a dereliction of duty and it will involve disciplinary action against him. All Prophets of the world were unanimous on this issue. Whenever and wherever they came, they conveyed only one message - man should live as a servant of God, worship and serve Him only, keep off every agent that seduces and distances and alienates him from God, and should not follow in the footsteps of one who disobeys and rebels against God. This universal message of the Prophets determines the destiny of the nations. God's chastisement overwhelmed every nation that was dismissive of this message and snuffed it out of existence because it had gone wrong.

وَلَقَدْ بَعَثْنَا فِيْ كُلِّ أُمَّةٍ رَّسُوْلًا اَنِ اعْبُدُوا اللّٰهَ وَ اجْتَنِبُوا الطَّاغُوْتَ ۚ فَمِنْهُمْ مَّنْ هَدَى اللّٰهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلٰلَةُ ۭ فَسِيْرُوْا فِي الْاَرْضِ فَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ۝ (النحل)

"We raised a Messenger in every community (to tell them): 'Serve Allah and shun the Evil One.' Thereafter Allah guided some of them while others were overtaken by error. Go about the earth, then, and observe what was the end of those who rejected the Messengers, calling them liars." *(16:36)*

The foundation which strengthens the edifice of life is derived from an unassailable belief in God, from the steadfast worship and sevice to Him, and from keeping a distance between one's self and anti-God Agent. To be

firmly committed to this foundation is to ensure success. This is the right royal road of life which takes us straight to our destination. The danger of straying and losing direction at any stage is thoroughly ruled out if we take to this road.

لَآ إِكْرَاهَ فِي الدِّينِ ۖ قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَن يَكْفُرْ بِالطَّاغُوتِ
وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ
عَلِيمٌ ۝ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۖ وَالَّذِينَ
كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ
أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ۝ (البقرة)

"There is no compulsion in religion. The Right Way stands clearly distinguished from the wrong. Hence he who rejects the evil ones and believes in Allah has indeed taken hold of the firm, unbreakable handle. And Allah (whom he has held for support) is All-Hearing, All-Knowing. Allah is the Guardian of those who believe. He brings them out of every darkness into light. And those who disbelieve, their guardians are the evil ones; they bring them out of light into all kinds of darkness. These are destined for the Fire, and there shall they abide," *(2:256, 257)*

It is this light that spreads worldwide through the Prophets. People of faith are fortunate to get it. In contrast, there is a force of Taghut which spreads darkness. After rejecting God, man comes under the banner of Taghut, and goes on sinking in darkness day by day. How unfortunate it is that he should flee from light

and envelop himself in a shawl of darkness, and deprive himself of Paradise abounding in blessings, and get qualified for punishment in hell!

20. What is Taghut?

What is Taghut? Why have we been asked to reject and avoid it?

Taghut stands for all those rebellious forces which turn man away from Allah. These include satanic djinns and men who make people worship them or other human beings instead of Allah. In addition, these forces include those inanimate objects which do not possess within themselves powers to seduce but on account of various reasons become instrumental in misguiding and misleading. Such inanimate objects are idols made of clay or stone or some metal, the sun, the moon, the stars, water bodies, mountains, trees, flowers, plants, etc. The word, 'Taghut' may be applied to vulgar desire, and perverted tendencies and inclinations, because they possess seductive powers too. Islam teaches that man should distance himself from Tawagheet, (plural of Taghut), and should not obey them, and that he should obey the orders of one God only and remain a lifelong slave to Him. This teaching of Islam is exactly in accordance with human nature. If his nature has remained sound and safe, then he can not deny it. The Qur'an says that Allah has taken a pledge from man that he would

worship and serve Him and he would be questioned on the Day of Judgement as to how far he kept his pledge.

اَلَمْ اَعْهَدْ اِلَيْكُمْ يٰبَنِيْٓ اٰدَمَ اَنْ لَّا تَعْبُدُوا الشَّيْطٰنَ ۚ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ۙ﴿۶۰﴾ وَّ اَنِ اعْبُدُوْنِيْ ۭ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿۶۱﴾ (یٰس)

"Children of Adam, did I not command you to not serve Satan - he is to you an open enemy, and worship and serve Me alone: this is the Straight Way?"

(36:60,61)

Man is gregarious and cannot remain isolated from fellow-beings. He has to maintain a variety of contacts with them and has to live with them in a spirit of togetherness and mutual cooperation, giving instructions to the juniors, obeying the elders and betters, exercising authority over his children, and following the laws of the country. Allah defines in a detailed manner how to maintain this variety of contacts. He has fixed the spheres of authority and fealty and obliged the rulers and the ruled to remain within them. Now, if the ruler rules according to Allah's edicts, and issues those edicts, and leads the populace along the way shown by Him, and makes the people observe the etiquette and restrictions approved by God, then such a rule becomes in effect God's rule, and the human rule is but a medium of implementation. Likewise, to obey the orders of a particular individual is ostensibly an act of obedience to that individual but if this obedience is confined to those orders which have God's sanction too and if obedience is

not extended to such orders as are not approved by God, then such obedience is in effect obedience to God and His orders. In contrast, if a man is negligent of the restrictions laid down by God in matters pertaining to governance, sovereignty, obedience and submission and feels free to live according to his whims and fancies, then he is in reality championing the rule of Satan and the sovereignty of Taghut. Whether it is slavery to self or slavery to some other human being or slavery to some other source of seduction and distraction from God, it is tantamount to subservience to Taghut.

AUTHOR'S OTHER BOOKS IN ENGLISH

- **Eid ul Fitr Address**
  English Version of Urdu "Khutba-e-Eid-ul-fitr"
- **Inviting To Islam**
  English Version Of Urdu "Islam Ki Dawat"
- **Islam And Human Rights**
  English Version of Urdu "Islam Aur Insani Huqooq"
- **Islam And Service To Mankind**
  English Version of Urdu "Islam Mein Khidmat-e-Khalq Ka Tasawwur"
- **Islam And The Unity Of Mankind**
  English Version of Urdu "Islam Aur Wahdat-e-Bani Adam"
- **Islamic Solution To Human Issues**
  English Version of Urdu "Insan aur uske Masael"
- **Maroof And Munkar**
  English Version of Urdu "Maroof Aur Munkar"
- **Muslim Women and Economic Enterprise**
- **Rights Of Muslim Women-A Critique Of the Objection**
  English Version of Urdu "Kamzor Aur Mazloom Islam Ke Saye Mein"
- **Woman And Islam**
  New English Version of Urdu
  "Musalman Aurat Ke Huqooq Aur Un par Aiterazat Ka Jaiza"
- **Of The Weak, Oppressed And Islamic Shield**
  New English Version of Urdu "Aurat Aur Islam"